



# Pastors avoid inerrancy, focus on home, evangelism

(Continued from page 1)  
people can pick and choose what verses they will obey, based on personal preference.

Wolfe warned against Christians who "substitute hearing the word of God for doing the word of God."

In a similar light, Harold O'Chester, pastor of Allandale Baptist Church, Austin, Tex., told the pastors they didn't need to have more sermons, they just needed to go back home and do the gospel, and its Great Commission.

sion to proclaim Christ to the whole world.

SBC Foreign Mission Board President R. Keith Parks challenged pastors to support Bold Mission Thrust, the denomination's program to proclaim the gospel to every person in the world by the year 2000.

Parks said if Baptists succeed in Bold Mission Thrust, it will largely be because of the support of pastors; but if Baptists fail, there will be "more

blood on the hands of pastors" than anyone else.

John Bisagno, pastor of Houston's First Baptist Church, urged the pastors to go to the mission field personally, saying it would change their lives and their commitment to missions just as it changed his own.

Bisagno warned the pastors they could never win the world to Christ "sitting behind a desk playing solitaire with church prospect cards."

It was Bisagno who had nominated

Young as the new president of the pastors' conference. Young won by an estimated 60-40 percent margin over Clyde Fant, pastor of First Baptist Church, Richardson, Tex.

The pastors' conference closed with a challenge from evangelist Arthur Blessitt to move beyond being tourists to being evangelists in the world. Hundreds responded to Blessitt's altar prayer call where he called on pastors to witness to the people of Los Angeles.

"Los Angeles needs Jesus."

## SBC Executive Committee withdraws constitution change

Just before the opening of the Southern Baptist Convention in Los Angeles, the Southern Baptist Executive Committee withdrew its controversial constitutional change.

The change would have called for a change in the method of determining the number of convention messengers permitted from each church.

The recommendation, a constitutional change requiring a two-thirds majority for passage, would have authorized each church to have one messenger with one additional messenger allowed for each two percent of its undesignated offerings or for each \$10,000 contributed through the Cooperative Program. The present maximum of 10 messengers would have remained the same.

Since its adoption by the Executive

Committee at its February meeting the recommendation had drawn widespread debate and criticism.

Committee members said they withdrew the recommendation because they expected its defeat on the convention floor.

Nelson Duke, chairman of the administrative and convention arrangements subcommittee which presented the motion for withdrawal, said he supported withdrawal "in the interest of keeping the focus of the convention where it ought to be—on Bold Mission Thrust."

## 1st, Jackson 1st, Columbus in top ten

LOS ANGELES—Two churches which led the Southern Baptist Convention in gifts to the 1980 Annie Armstrong Easter Offering for home missions basked in the spotlight here Monday at the annual meeting of Woman's Missionary Union.

Plaques of commendation went to First Baptist Church, Houston, for leading the SBC in overall giving to the offering and to Oklaunion (Texas) Baptist Church for per capita giving to the offering. Two Mississippi churches were included in the top 10.

The Houston church gave \$45,051, and the Oklaunion congregation contributed \$2,550, an average of \$68.92 for each of its 37 resident members. John R. Bisagno is pastor of FBC, Houston, and Grady V. Kays is pastor of Oklaunion Baptist.

The 1980 offering was the largest in home missions history, totalling \$16,479,032. Sponsored by the WMU, the offering annually provides about half of the Home Mission Board budget, with the rest coming from the Cooperative Program.

"We appreciate all Southern Baptists for making the 1980 Annie Armstrong Easter Offering the greatest yet, and we especially are grateful to these two fine churches for carrying torches of leadership along the way," said HMB President William G. Tanner.

Determination of top contributors to the offering was made using statistics provided by churches on their 1980 Uniform Church Letters, said Robert E. Bingham, HMB vice president in charge of the Services Section and director of the tabulations.

The remainder of the top 10 overall contributing churches and their pastors included (2) First—Jackson, Miss.; Schuyler Batson (associate pastor); (3) First—North Augusta, S.C., Charles D. Page; (4) South Main—Houston, Texas, Kenneth L. Chafin; (5) Wieuca Road—Atlanta, Ga., William L. Self; (6) First—Decatur, Ga., Peter Rhea Jones; (7) First—San Antonio, Texas, Franklin D. Pollard; (8) First—Amarillo, Texas, Winfred Moore; (9) Cottage Hill—Mobile, Ala., Fred H. Wolfe; (10) First—Columbus, Miss., Joe N. McKeever.

## May's gifts boost total

NASHVILLE, Tenn. (BP)—May's undesignated contributions through Southern Baptists' national Cooperative Program increased 12.6 percent over May 1980, putting gifts for the first eight months of the fiscal year 12.6 percent ahead of last year.

May's gifts of \$7,015,955 boost the total to date to \$54,380,651, up from last year's \$47,867,714.

Designated contributions rose just .42 percent in May, to \$8,273,705. For the year, designated gifts are \$59,996,091, or 11.2 percent ahead of 1980's pace.

May's designated and undesignated gifts totaled \$15,889,569, up 5.5 percent. For the year, all gifts are \$114,376,742, up 12.3 percent.

Harold C. Bennett, executive secretary-treasurer of the SBC Executive Committee, which disburses the funds to Southern Baptist agencies and institutions, said: "I am gratified at the continued strong support for world missions through the Cooperative Program. A portion of the increase reflects the mission commitment of state conventions. Over 20 state conventions increased their Cooperative Program percentages to the Southern Baptist Convention this year which shows in a major shift upward in receipts by the SBC since Jan. 1. This strong support assures a positive step forward in our Bold Mission Thrust budget."

I think one should always attempt to keep perspective and I think there should be some time which a man can set aside each day to contemplate and consider himself. For example, I try at the end of each day to consider myself and to think about the work of the day—such as, was it a good day for me this day, this day's existence. Did good, rich things happen to me today? And if they were not good and rich, if they were negative, I try to chart them as a learning experience. And I think it's very important for a man to know who and what and where he is. — Bernie Casey



## Baptist mission in Mormon country fills quickly, as Autrey leads

SALT LAKE CITY, Utah (BP)—After only three years under 76-year-old C. E. Autrey's leadership, a mission church in the heart of Mormon country is filled to overflowing.

Autrey reports 34 people joined University Baptist Church this past Easter Sunday; 29 came by profession of faith for baptism, 26 of them adults.

The decisions represent the resurrection Autrey's leadership gives the church. When he was called as pastor, University Baptist had five resident members, two of which moved away before he arrived.

Now Sunday School attendance averages 140 and membership has increased to 213. "We're picking up in every area," says Autrey. "We're getting additions right along—three or four per Sunday, at times."

Autrey makes 400 visits or contacts for the church per month. He also keeps a calendar full of revival engagements. He studies up to five hours a day for the seminary extension class

he teaches; intermittently he teaches Bible at the University of Utah. And almost every afternoon, Autrey dons his red cap and jogging shoes and walks briskly through the community.

His accomplishments are as extraordinary as the man: he has preached to an estimated 50 million persons; "upwards of 300,000" made decisions for Christ during his ministry of area crusades and tent revivals, says Autrey.

Yet the bespectacled Autrey crings at too much emphasis on his past. He doesn't want to be introduced as "former" director of evangelism for the Home Mission Board or "former" seminary professor. "I want them to tell what I'm doing now," he says sharply. "I'm interested in what's going on now and in the future. I'm not on a shelf gathering dust."

Autrey is "doing" a world-wide ministry. Located three blocks from the University of Utah and its 23,000 students, University Baptist touches a dozen nationalities, most of them stu-

dents working on post-graduate degrees. About half of University Baptists' members are foreign, ranging from Bolivians to Malaysians.

The church also sponsors a mission for 85 Cantonese-speaking Chinese and has launched an outreach to Vietnamese. Already they have located four Vietnamese families. "Sixteen persons from four families now attend regularly," states Autrey. "Our big problem is not Mormons but space. I'm amazed that people keep coming when we have to stack them on top of each other."

The Mormon church claimed to have 30,000 missionaries on the field in 1980. Newsweek magazine reported in September 1980 nine doors opened for every 1,000 homes Mormon missionaries visited. This resulted in 152,000 converts in 1978, 193,000 converts in 1979.

"Baptists join Mormonism every day," says Autrey. "They think Mormons are Christians because the Mormons tell them they are; but

they're not. To be a Christian, Christ must be your Savior, and they denounce that."

Autrey estimates about 30 percent of Mormons are not devout and could become Christians. Often, however, persons rejecting Mormonism wind up rejecting all religion. Comments one former Mormon, "You're reared with the concept, 'It's us or nobody.' So if you do any investigation and say, 'Gee, it sure can't be the Mormons,' the tendency is to say, 'Well, I don't believe any of it.'"

Autrey's loving involves visiting, calling, writing letters to those who visit his church. The cornerstone of his ministry is continuous contact, especially with new converts.

"You have to keep going back," he explains. "When they're Mormons or Buddhists, they become isolated by their families."

(Adapted from "Your God, My God," published by the Southern Baptist Home Mission Board as part of the Human Touch series.)

# Lost tribe of Mindanao finds Christ in crusade

By Chuck Morris

TUMAGOK, Philippines (BP) — I was the first white man to reach this spot. I had forded rivers, balanced on logs and walked two half-inch cables 70 feet above a crocodile infested river. I had burrowed through 10-foot high jungle grass, slid down 45-degree mountain slopes and crept through dark jungles.

It had taken me three days to walk 30 miles to reach Tumagok, the most remote spot of the lost tribe of Mindanao—the Manobos.

Soon after I arrived I met the "pakell-lok-esen," the woman leader of the primitive religion of the Manobos. Her beady eyes followed my every movement. Her dress and unique beads identified her as the one "experienced in keeping the traditions and laws of the tribe."

She knew I was there to tell her people about Jesus Christ. I wondered what she was thinking, what she was planning.

It was past midnight and the full moon was reflecting off the frothy Maridajao River. A strange sound jerked me awake. The old woman was squatting on her heels chanting in a tongue I hadn't heard. The noise went on for an hour.

The next day I learned I had heard the "prayer language" of the religious leaders. The Manobos believe they descended from the biblical tribe of the Hittites. Tradition says they received their language at the Tower of Babel when God gave it to the first Manobo, Ajirio. The language is passed on today to a select few. Most Manobos don't understand it and cannot speak it.

I learned they believe in one god who sent a spirit to give them commandments to live by, such as don't kill, don't steal, don't commit adultery and don't backbite. To violate these leads one to the "lake of fire;" to keep them brings one to heaven.

They also believe that goddesses rule over certain areas, such as rain, wildlife and harvest. And they sacrifice to the spirit of agriculture at planting time and harvest.

But the souls of these noble people are uneasy. Threatened by rebels from several sides, starving from lack of food and 98 percent illiterate, they cling to tradition.



Stewart

Bergen

## Missionaries in Dacca at time of assassination

DACCA, Bangladesh (BP) — All 17 Southern Baptist missionaries in Bangladesh were in their annual meeting in Dacca when President Ziaur Rahman was assassinated in an attempted coup May 30.

In a telephone report, Dan Johnson, missionary journeyman to Bangladesh, said there was no immediate danger to the missionaries and they planned to remain in Dacca for a few days until the situation calmed.

Johnson, who has completed his journeyman term, called from London, enroute to the United States. He left Bangladesh May 31.

Huntingdon, England — U.S. military families stationed in Huntingdon, England, broke ground this spring for a permanent church building. The congregation of Temple Baptist Church was able to buy land in 1979 for their building only 200 feet from the main gate of their base and at 20 percent of the land's actual value. English

helped them draw up building plans and computers.

The English-language European Baptist Convention gave them \$18,000.

Through the "Together We Build" program, the convention helps one church per year build a building or secure a permanent facility.

God's law lasts longer than those who break it.

## Last call: Gulfshore Family Week

Space is available for 15 more families for Family Week at Gulfshore Baptist Assembly. To date, 177 family members are pre-registered.

Among the faculty members from out of state are: Harold Bergen, family life consultant, Baptist Sunday School Board, who will conduct a number of adult conferences, and Clarence K. Stewart, pastor, First Baptist Church, Pulaski, Tenn., who will teach the Bible to adults.

"Help For The Whole Family" is the theme of the program, which is sponsored by the Christian Action Commission.

All day Wednesday, Aug. 15, with two other afternoons free for family recreation.

The program begins on Monday with supper and closes with lunch on Friday. To register, send \$15 per person (applied to total cost) to Gulfshore Baptist Assembly, Pass Christian, Miss. 39571. For additional information, you may call the Christian Action Commission at 968-3929.

## At Gulfshore

## Macklyn Hubbell will speak to Church Training leaders

Macklyn Hubbell will be the speaker for the Church Training Leadership Retreat at Gulfshore, Aug. 12-15.

Hubbell accepted the invitation after it became necessary for W. Douglas Hudgins to cancel the engagement due to the illness of his wife.

The Church Training Leadership Retreat features inspirational preaching, Bible study, leadership conferences, special interest conferences, and recreation in a retreat atmosphere.

The retreat begins with dinner on Wednesday, Aug. 12, and concludes at noon on Saturday, Aug. 15.

## Town of Osyka slates street revival in July

The churches of Osyka are going together during the month of July for an old-fashioned street revival.

On July 13, 14, and 15 the downtown business section will be blocked off between the hours of 7 p.m. and 9 p.m. for the street revival. Chairs will be set up for those who wish to sit although everyone may come and go as they please.

Refreshments will be available and there will be gospel music presented nightly with two preaching services nightly, according to Olin Johnson, Osyka Baptist pastor.

tions and commandments which have no future. The second night after I had shared the good news of Jesus Christ, the old woman I had heard praying said, "I never thought I would live long enough to see someone come this far to tell us about God. Will you give me permission to pray that tomorrow our people will come down the mountain to hear this message about Jesus Christ?"

About midnight I again heard her praying. Morning light revealed the tribe flowing down the mountain, some having walked two hours. Soon the little hut was packed with 35 adults and three times that many children and young people.

For one and one-half hours I told them about Jesus, over and over again the same story. When I invited them to accept Christ the old woman was the first to stand.

An 80-year-old man who was hearing the news for the first time, stood to say, "Put my name down as one who accepts." A division chief who had walked six miles to hear, believed. Another 84-year-old chief said, "We have not known. We now believe. I will be baptized. I will give a piece of land for a church site."

I asked those who had stood making decisions to sit down and I carefully explained the meaning of what they were doing. I taught them about baptism and the need to witness their belief about Jesus. Then I went to the river. Some 25 adults and older young people had streamed down the hill to witness their faith by baptism.

Like chickens flocking for food they came; they heard; they believed; they went away satisfied. In 14 days, 125 people accepted Christ.

At the last service, the translator said to the people, "We have been called the lost tribe of Mindanao. This can't be said any longer. Since Brother Morris has brought the gospel to our tribe God has found us."

As I turned to start the long walk back out of the mountains, the old woman crossed her arms, took both my hands in hers and raised her hands toward heaven to an act of benediction and prayer for me. Taking my hands again, she kissed them, and weeping said, "You have become my brother."

Chuck Morris, a Southern Baptist missionary living in the Philippines, was a participant in the recent New Life crusade on the island of Mindanao.

BOLIVAR, Mo. (BP) — Southwest Baptist College has been given a challenge grant of \$860,000 from the Mabee Foundation of Tulsa, Okla., for a dormitory-residence center on the new campus. Enrollment at the college reached a record 1,607 last fall and will exceed 1,700 next semester.

## Kindergarten Day Care Clinic is set for First, Starkville, Aug. 4

A Kindergarten Day Care is set for First Baptist Church, Starkville, Aug. 4, sponsored by the Mississippi Baptist Convention Board's Church Administration - Pastoral Ministries Department.

The program will be coordinated by Kaye Keeton, child care instructor at Holmes Junior College.

Featured speaker will be Gail Lewis, associate professor at the University of Mississippi and director of university kindergartens.

Other speakers include Lou L. Ferguson, child care instructor at Jackson's Briarwood Drive Baptist



These six people are attending their third consecutive senior adult week at Gulfshore. They are from left Ruth Brown, Jessie Stewart, Frances Mann, Josie Gibson, Dorothy Henderson, and 19-month-old Hope Henderson. The first five are members of Fairview Baptist Church, Columbus, where Dorothy's husband and Hope's father, Gene, is pastor. Dorothy was six months pregnant when the family attended senior adult week. Last year, when Hope was six months old Gene did the Bible study. Also, Page Henderson, who will be attending Delta State this fall, is on the summer staff at Gulfshore.

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Thursday, June 11, 1981

## Senior adults at Gulfshore



This is Mrs. Velma Dancy, 87, a member of Crowder Baptist Church, who lives in Batesville, who is enjoying a dip of ice cream.

## Walker decides not to be Indiana editor

INDIANAPOLIS (BP) — James A. Walker, stewardship director for the Arkansas Baptist State Convention, notified Indiana officials too late to pull the story from the newspaper that he no longer "felt comfortable in the situation."

Citing only "personal reasons," Walker, stewardship director for the Arkansas Baptist State Convention, notified Indiana officials too late to pull the story from the newspaper that he no longer "felt comfortable in the situation."

R.V. Haywood, executive secretary for the State Convention of Baptists in Indiana, accepted Walker's retraction with "deep regret," and said the convention's committee will continue its search for an editor.

Indiana has been without an editor for its 9,800 circulation weekly since the sudden resignation of Gene Medaris Feb. 2.

"People are counting calories, and they have the figures to prove it" — Earl Wilson.

An expert is something who can take something you already know and make it sound confusing.

## Breazeale will direct School of Christian Training

NEW ORLEANS — Jerry Breazeale has been named director of the School of Christian Training at New Orleans Seminary (B.T.S.). He has been a member of the Seminary faculty since 1976.

Breazeale is a graduate of Mississippi College and earned bachelor of divinity, and master and doctor of theology degrees from New Orleans Seminary.

He served in several pastorates in Mississippi and Louisiana before leaving First Baptist Church, Bogalusa, Louisiana to join the seminary faculty.

Seminary President Landrum P. Leavell said that Breazeale was an obvious choice for the job. He had served in an interim capacity since Fred B. Moses, the former director, took an early retirement and accepted a "church planting" assignment in Iowa.

He is a native of Brandon, Mississippi, and is married to the former Connie Walker of Natchez. The Breazeales have two daughters, Sharon and Kay.

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# The Baptist Record

OFFICIAL JOURNAL OF THE MISSISSIPPI BAPTIST CONVENTION

## Editorials

### Burzaco in Argentina . . .

### A monument to faith

A church begun with only the family of missionary Glen Johnson in the Burzaco area of Buenos Aires has become a fellowship that is alive and exciting. Glen, his wife, Rayella, and his son, Dennis, went to the outskirts of Buenos Aires to begin a new work in an area populated by working class people. There were no members nor any prospects of any.

Earlier in his ministry, at a mission in Chicago, Glen had learned the trade of brick-laying because he was serving where a building was needed and there was no money to hire the brick layers. He put his skill to work at Burzaco, and a chapel to seat 60 people was built on the back of a lot. An area for volleyball and basketball occupied the front part of the lot.

Glen hired a 17-year-old boy to help him, and this opened up an avenue for witnessing. The teenager ran with a group of boys, and Glen began to learn their names. He began to pray for them by name.

The Johnsons started a full program in the chapel. They had Sunday morning and Sunday night services as well as prayer meeting on Wednesday evening. On Saturday nights they began a youth meeting that was followed by an hour and a half of a social and sports program for young people.

Now Burzaco is a church of mostly young people, and there are more boys than girls. This is the result of sports.

The Johnsons, Glen and Dennis, organized a soccer team and through it began to win the young people one by one.

Dennis was an outstanding soccer player. He was co-captain of the soccer team at Baylor. The boys accepted him as he was. Glen and Dennis organized an entire sports program and

taught the young people to play volleyball, basketball, and ping pong as well as soccer. They became so involved with the young people of the area that they began to be able to help them with personal problems such as with the law and with their families. This opened doors to be able to be acquainted with the parents.

Basketball, volleyball, and ping pong were played only at the church; but the soccer team got into competition outside the church. The team came from a group of fighters and swearers, but now after five years the team members have become some of the most respected players in their entire league. Now the ones already on the team discipline those who are just joining if their speech or temper get out of line.

The Johnsons used Billy Graham films, revival meetings, and studies on the life of Christ to influence the young people. The response was tremendous. Johnson said.

Burzaco is an area that is 95 per cent Catholic, but many of those who live in the area are dissatisfied. Many will say, "I am a Catholic, but I don't believe this, this, and this," etc.

Many of the church members are witnesses in the community, and six or eight are heavily involved, Johnson noted. One of the most active witnesses is a woman who was two years behind her husband in joining the fellowship. She was won by love and patience. Now her influence has led several adults to the Lord.

Behind it all was the impact that was made when a North American showed up in the community and began laying brick.

The church ministers to about 300 individuals. There are about 150 who

show up at some kind of a meeting, and there are about 150 more who are on the fringes and are under the influence of the witnessing of the church. A normal service will have 70 to 90 people present. Groups of boys will come in at the end of the service for the recreation. Then two or three of the group will begin coming earlier. And gradually the fellowship will grow.

A tent revival registered 26 decisions. Eighteen of this number were boys. One of the boys making a decision was one of the roughest in the community. After his decision he asked Johnson to visit with his mother. The mother told Johnson that the boy had changed since the revival.

A young man named Marcos Dioquez was a leader among a group of boys, but, according to Johnson, his life was full of sin. He came to the church out of curiosity and to play sports. He had a mistrust of the church and was feeling out the pastor. Over several weeks, Johnson gained his confidence.

The family found itself in a tough spot financially, and Marcos asked Johnson for a loan. Johnson gave him half of what he had. This made an impression on Marcos, and he began attending regularly with his girl friend.

Both were converted, and on Father's Day both of the girl's parents were converted. All four were baptized together. Johnson married the boy and girl two weeks later.

Marcos and his wife, Bety, now live at the church; and he is the caretaker. He also works at a one-man factory making rubber grommets for machines. He is on the executive board of the association.

Bety is chairperson of the commit-

tee that organizes the church services. She also conducts Bible study for girls 13 to 22 years of age on Friday afternoons. Following her conversion, Bety spent most of her time studying the Bible until her children were born.

Marcos' influence began to be felt also following his conversion. Another young man 24 years of age was running with a rough crowd and drinking heavily. He was so impressed with Marcos, however, that he came to Johnson for counsel. He was half drunk at the time, Johnson relates, but he thanked the missionary for the witness anyway. Shortly after that he made a profession of faith.

The story of Burzaco church is the story of the determination of a missionary family and the faith of the people with whom they work. Burzaco is used because it is where the writer visited during a task force trip to South America in the interest of the Partnership with the Rio de la Plata (Paraguay, Uruguay, and Argentina). One comes away from such encounters almost awed by the work of the missionaries. He comes away also with a profound gratitude for our Baptist faith and the fact that it is the same wherever it is found. We are spiritual brothers with the Baptists of South America because of this bond of faith. Their faith exists as a monument to the efforts of the missionaries we have commissioned to carry the Word beyond our borders.

The story of the Burzaco Church will be continued next week and will include an acquaintanceship with the Patricio Lucero family and the impact these dedicated people are having on Baptist work in Argentina. Daniel Lucero is music director at Burzaco.



Missionary Glen Johnson, pastor of Burzaco Church in Buenos Aires, sets up a table tennis net for youth activities on Saturday night at his church.



Two young ladies of the church lead the singing during Saturday night activities at Burzaco.



Table tennis is in full swing at Burzaco.



Marcos Dioquez, left, and Daniel Lucero, second from right, join in the fellowship at the Saturday night session at Burzaco. Mrs. Daniel Lucero is third from right.



The last few weeks have meant graduation time for a lot of seniors. That bunch of boys I taught in Sunday School in fifth grade, finishing high school? Already? And Cherie Long and Jan Larrimore got their high school diplomas. Last Saturday Luann Brown Hendrix was graduated from LaGrange College, a Methodist school in Georgia. (Janet, Katie Ainsworth's daughter, is on the faculty there.)

For the graduate, this ceremony is a time of pride in accomplishment: a

time of sadness because some good times and good friendships will soon be shelved with memories; a time of joyous anticipation of a new era — a new job? new experiences, new decisions. Of laughing and hugging as families gather for the big event. (Later that day we ate barbecue chicken and homemade ice cream.) Of posing for pictures: "Hurry! this gown is hot!" Luann was one of around 250 who got degrees in the sesquicentennial year of LaGrange College. After a freshman year at Auburn and sophomore year at

Hobart and William Smith, she graduated. Since she and Bubba live in Hogansville, she has commuted the 16 miles (32 roundtrip) — sometimes twice a day — to splice her class schedule with various part time jobs, as secretary at First Baptist, Hogansville, librarian's helper, etc. She got her degree in elementary education and plans to teach second grade. Like Evelyn Keyes, she likes to make things with her hands — so while she was practice teaching she made a replica of herself in cardboard, a "teacher" with reddish hair and blue-green eyes. She printed WELCOME on the front of "teacher's" skirt, so she could display this on Parents' Day. One of the little girl pupils got the wrong idea, and thought the word was Luann's name. When she left that day, she said, "Bye, Miss Welcom."

I have brought this up to several people in our church. No one seems too concerned. But when you have lived in northern states and know no one, the telephone yellow pages is a good way to look for your listings of a church of your choosing.

Thank you for printing my letter. I sincerely hope it will not fall upon deaf ears. I intend to follow up on this letter.

Sallie Swindle  
631 Jane St.  
Cleveland, MS 38732

### To students at State

#### Editor:

This is a plea and call for prayers of all who have been students at A&M College and Mississippi State, their families, and friends, who have at any time attended our old First Baptist sanctuary in Starkville.

We are very much concerned, as we must decide by Aug. 31, 1981, on how to restore it or have it torn down. Those of our younger generation are concerned now. So many of us want to restore it as a prayer chapel, to be used for prayer meetings, Sunday School, weddings, or funerals.

This sanctuary was built in 1889. It had been used for Sunday School rooms until two years ago. Not only is it a Christian landmark for us members, but also for Baptists in Starkville, Okfuskeha County, and the state of Mississippi, and other denominations.

My meaning for this letter is to try and find out why Southern Baptists are not listed in the telephone directory in Mississippi and all Southern States. And who do I write to find out more?

There are some Baptist churches in this town that are listed in our association paper that are not Southern Baptist. I do not understand why this is

so. Will you please join us in prayer that we will be fed by our dear Lord to do His will in restoring our chapel?

One of First Baptist Church's oldest members,

Mrs. Ossie Lou A. Lewis

Rt. 3, Box 80

Starkville, MS 39759

### "Everybody 'hurts' sometime"

By Toby Druin, Associate Editor

anybody in our convention today, I know where I am. I know who I am. I know where I belong, and it's a great feeling."

His experiences have taught him many things, he said.

"When you are hurting, remember that you are in no way unique, I am convinced that everyone hurts at one time or another in one way or another whether they really want to admit it or not."

His phone has rung constantly since he resigned at Lubbock, he said, with calls from pastors from all over the nation saying they need help.

"They call me not because I am an expert in the field, but because I have been there and they know I have been there and inevitably they say, 'I knew you would understand.'

"Many times we cause those who are hurting to hurt more simply because we refuse to admit to them or to ourselves that we also hurt once in a while."

Ray told the ministers that hurting could be the beginning, not the end of their ministry. "Hurts can make you bitter or they can make you better," he said, explaining he felt he was a better person, more effective and stronger than he could have been apart from his experience. Where he once had fear of failure, he no longer has that fear, he said.

"I have learned that failure does not have to be final. God is the God of a

second chance and God gives us the ability to rub the board clean and start all over again in life afresh and anew."

He warned against "simply sitting there and feeling sorry for yourself. Self pity is a cancer that consumes and destroys. Get on the road to recovery."

That road started with professional help for him, he said, urging anyone with problems to get a physical examination from a qualified physician.

"Make up your mind that your hurts are not going to get the best of you, that you are going to get the best of them," he said. "If it meant resigning Lubbock and starting all over again, that was a price I was willing to pay to win the war I was involved in. I had to swallow every ounce of pride I ever had and I had more than my share. Many were the days when I had to shove my shoulders back and push my head up and say, 'I will not give up. I will win this war.' And I won."

He encouraged ministers to take care of themselves physically, mentally, socially and spiritually.

Finally, he said, those "who are not hurting today" need to "stop treating those who are hurting like freaks in a sideshow. Learn to love them. Accept them. Support them. Encourage them. Pray for them."

"I am here today because some men of God believed in me. They stood by me, prayed for me and used me."

### Senior Adult Week

#### Editor:

Any week at Gulfshore for Senior Adults is edifying and inspirational; but it appears that the week of May 25-29 was meritorious in that the fun, the music, the fellowship, the Bible study, and daily inspirational messages all were unsurpassed.

Solos, duos, instrumental numbers, and congregational singing—all set the tone for the Bible teaching and devotionals by Kermitt McGregor of Morrison Heights Baptist Church, Clinton; Bill Rittenhouse, First Baptist Church, Tupelo; Larry W. Kennedy, First Baptist Church, Laurel; and Harry R. Denham, First Baptist Church, Newton.

The presentations of these leaders in the daily Bible study and the assembly message daily, this writer will assume, were unequalled by any other persons who could have been on the program.

It was a great week, but one thing needs to be impressed upon church congregations: that each one of those organizations should include in their budget funds for such a week, because this class of people has served and served well in their home congregation. It would be only a mere token of respect to them for their services!

Kirby Tyrone

Prentiss

### No yellow page listing?

#### Editor:

Several years ago when my children were very small, my husband, three children, and myself moved to Washington state. The first thing off I inquired on a Southern Baptist church. A neighbor referred me to the yellow pages of telephone directory. Listing was Southern Baptist, American Baptist, and other denominations.

My meaning for this letter is to try and find out why Southern Baptists are not listed in the telephone directory in Mississippi and all Southern States. And who do I write to find out more?

There are some Baptist churches in this town that are listed in our association paper that are not Southern Baptist. I do not understand why this is

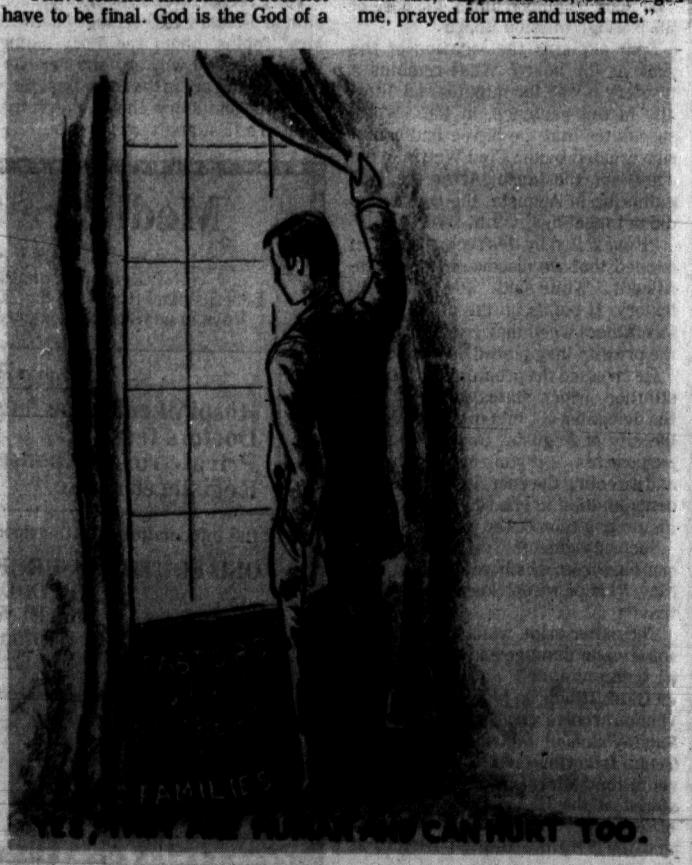
so. Will you please join us in prayer that we will be fed by our dear Lord to do His will in restoring our chapel?

One of First Baptist Church's oldest members,

Mrs. Ossie Lou A. Lewis

Rt. 3, Box 80

Starkville, MS 39759



# The worth of the work — “whatever the price”

(Continued from page 1)

every tongue shall confess that Jesus Christ is Lord to the glory of God the Father." "In Him dwelleth all the fullness of the Godhead bodily" (Col. 2:9).

Jesus Christ is not one of the prophets who came to earth to show a "part of the personality of deity" as I read one to say. He, in the flesh, was God incarnate. All man, as if no God. All God, as if no man. Someone observed, "When He was born, He was older than his mother and the same age as his father. He was the heavenly son of an earthly mother and an earthly son of a Heavenly Father." No one has ever been, even similar to Jesus Christ, the only begotten Son of God. The song writer said it beautifully, "Jesus the very thought of Thee with sweetness fills my breast, but sweeter far thy face to see and in Thy presence rest."

As Christians we are not proclaimers of some theoretical religious or philosophical meanderings from the dusty libraries of antiquity—we are ambassadors of one in whom only is salvation, the Lord Jesus Christ. The world's greatest need is not a teacher, because the problem is not ignorance—it is not a patriot because the problem is not nationalism, not a philanthropist because the problem is not poverty, but the world does need a Saviour, because the problem is sin.

One of my dearest friends is the former state music director for Oklahoma, Gene Bartlett. His father wrote many songs that you and I love to sing. One of the them he wrote is my favorite song, "Victory in Jesus." After his father wrote "Victory in Jesus," he passed away.

Sometime after that, his mother lay in a comatose state in a Fort Smith, Arkansas, hospital and had not spoken or moved a muscle for days upon days. One day, Gene came into her room, put his hand under the oxygen tent on the aged arm of the dear lady whose husband had written so many of the old Gospel songs. Gene said, "Mother, it's Gene. Will you talk with me?" That sweet lady raised her hands to indicate she wanted the oxygen tent raised. Gene pulled it back over her head and she opened her eyes to full measure. She raised herself up on her elbows as

she pulled that silver head from the pillow and began to sing, "I've heard an old, old story, how my Saviour came from glory." She got to the chorus, "O Victory in Jesus, my Saviour forever. He sought me and bought me with His redeeming Blood." She then fell back on the pillow and went on to claim the Victory.

I said, "Gene, isn't it a shame your mother didn't get to finish the song?" He said, "Oh, Bailey, but she did. She and Daddy made it a duet in Glory."

We have a Saviour worth serving. There is, indeed, Victory in Jesus!

When Dr. Adrian Rogers introduced Shadrach Meshach Lockridge last year at the Southern Baptist Convention in St. Louis as a fraternal messenger from the National Baptist Convention, he challenged us in his eloquent and powerful way to preach Jesus the: "Master of the Mighty; Christ of the Conquerors; Head of the Heroes; Leader of the Legislators; Overseer of the Overcomers; Governor of the Governors; Prince of the Princes; King of Kings and Lord of Lords."

Bless His Holy Name. We have a Saviour worth serving. I want to say that—

**2. We Have A Church Worth Reviving:**

It really doesn't matter whether a church has a carpeted aisle or vinyl tile. It is not essential to know whether a man has a Th.D. or never had the opportunity for training. Whether a church meets in a concrete block or chiseled stones or whether it sings a Bach Anthem or Gaither Gospel or whether it has a pipe organ or a Hammond miniature, are not the ultimate issues.

What does matter is that within those walls the Holy Spirit of God does its work, its mighty work where "sinners are converted and God's Name is Glorified." A revived church is a caring and sharing church.

We don't want to be a cloistered crowd creating cultural calisthenics but, a lighthouse where men in the darkness can be saved; a rock for those sinking in life's despair; a hope for those who face a dead-end street. A wife out there needs a new husband; a little girl needs a new Daddy; a young

boy needs a loving Mother and a Church ablaze with Great Commission compassion can bring that about through the power of Christ.

Years ago in England, lived a fine preacher named John Holden. One late afternoon in the village where he lived, everyone began to run to the seashore to man rowboats to go out into the sea where a vessel had capsized. Little boat after little boat would go out and bring to shore those who had been thrown into the icy waters.

When the last rowboat was coming in, John Holden standing on shore called out to the rowboat, "Did you get the last one?" Came the reply from the little boat, "I think there's one more, but I can't find him."

John Holden began immediately to prepare to go out in his own little boat. His mother grabbed him and said, "Oh son, it's so dark and foggy—don't go out there. You may never come back." John Holden said, "Mother, I love you, but I've got to go out there."

After what seemed to be an interminable time, John Holden's little rowboat could be seen through the night and fog. Someone on shore shouted out, "Did you get him? Was there one more out there? Did you get him?" "Yes, I got him and tell my mother, it's my brother."

On God, let the revived church go out on life's sea and bring men and women and boys and girls to the shore. Only a revived church can do the job. Our greatest song still is, "We have heard the joyful sound, Jesus Saves—Jesus Saves. Shout salvation full and free, Jesus Saves—Jesus Saves."

**3. We Have A Denomination Worth Supporting:**

A few months back, I spoke to the Home Mission Board in Atlanta and said these very words, "The Southern Baptist Convention is the greatest force ever put together for winning this world to Christ. Frankly, I don't want anything to bother that. I want God to keep blessing it and enriching it and strengthening it and binding it together in love and harmony." I believe that even more today than I did then.

Someone shared with me that the annual income of the eight leading electronic evangelists are spread over a range of \$60 million down to \$11

million, for a grand total of \$293 million. With no thought of disparaging the work of these good men of God, it has been pointed out that their budgets supported two churches, five schools, one hospital, T.V. ministries and some special and periodic mission work.

Dr. George H. Harris, the writer of the article "contrasted the work of The Southern Baptist Convention in a recent year in which the mission income totaled \$316 million. But these mission funds supported 6,000 full-time missionaries in more than 90 countries, six seminaries (10,000 students), 67 colleges, schools and Bible Institutes, 1,100 Baptist Student Directors, 32 Radio and T.V. programs each week, and leadership and materials for 35,255 Southern Baptist congregations which have averaged 1,000 baptisms per day for the past 25 years."

This is why I believe the Bold Mission Thrust emphasis is right on target because Southern Baptists have the capacity to bring Jesus to a lost and dying world. We can confront our world with the glorious Gospel of Jesus Christ by the year 2000. I want to say—

**4. We Have A Bible Worth Believing:**

You say, Bailey Smith, do you believe the Bible is totally the Word of God? Do you believe the Bible is the infallible Word of God? Do you believe what Southern Baptists adopted as our Statement of Faith in the 1963 Southern Baptist Convention that quote, "The Holy Bible was written by men divinely inspired and is the record of God's revelation of Himself to man. It is a perfect treasure of divine instruction. It has God for its author, salvation for its end and truth without any mixture of error, for its matter." YES, YES, YES—I believe all of the above!

If the Bible is the Word of God at all, it is the perfect Word of God, because God will not give a word of flaws and mistakes. Dr. Daniel Vestal, pastor of the First Baptist Church of Midland, Texas, is exactly right when he says,

"if the Bible is truthful, it must be truthful in all parts. Because truth and error are mutually exclusive. And if it's not true in all parts, who is to determine which part is truth and which part is error."

I know we must never get bogged down in anything that keeps us from

missions and evangelism, but I also know that no soldier wants to go into battle with a defective weapon. We can have confidence in the Word of God. We do have a Bible worth believing—86 Books, 1189 chapters and 31,175 verses, all true inspired Word of God without any mixture of error. Praise God for His wonderful, infallible Word. Last of all, let me say—

**5. That We Have A Future Worth Living:**

Our denomination has a great and joyful future fulfilling the Great Commission of our Lord Jesus Christ. Your church has a future worth living because the gates of Hell shall not prevail against it. You have a great future because if you have put your faith in Jesus Christ, you can rest assured that what He said is true, "In My Father's house are many mansions, if it were not so I would have told you. I go to prepare a place for you that where I am there you may be also."

He is coming again, too. Sometime ago, I stood at the graves of my young parents. My mother was in the hospital for routine surgery, but died there at 41 years of age. My preacher father examining the foundation of his new auditorium had a piece of reinforcement wire to strike him in the eye and he fell dead at fifty-five years of age. They are buried side by side.

As I stood there I remembered when Mom and Dad used to drive down the road—I would be leaning over the front seat peering from the back) and Dad would put his right hand down on the seat. Mother would take her left hand and put it on his and down the road we would go. She would always do that—put her hand on his.

I thought of that coming day when Jesus shall appear. The graves will open and I believe Dad will come out of one and Mom out of the other and Dad will reach out his hand and Mom will take his hand, together, hand in hand and even though having been with Him, they shall rise and forever be with the Lord. Oh, the great, grand, and glorious future we have in Jesus Christ.

Southern Baptists, God is on His throne and challenges us to love one another because there is a world out there in need to which we must minis-

ter, remembering that we have a Saviour Worth Serving; a Church Worth Reviving; a Bible Worth Believing and a Future Worth Living.

I believe what I've tried to say can best be expressed in a poem that enriches me and challenges me everytime I recall it. I hope it can be our motto for the days ahead. The author is unknown, but it says:

The world's great heart is aching,  
Aching fiercely in the night  
And God alone can hear it—  
And God alone give light.

The men to bear the message  
And speak the living Word  
Are you and I, my brother,  
And the millions who have heard.

We grovel among trifles  
And our spirits fret and toss  
While above us burns the vision  
Of Christ upon The Cross.

And the Blood of Christ is streaming  
From His pierced hands and side.  
And the lips of Christ are saying  
Tell the lost that I have died.

No power of man shall thwart us  
No strongholds shall dismay  
When God commands obedience  
And love has led the way.

## Hadaway to direct urban research

NASHVILLE, Tenn. (BP)—C. Kirk Hadaway has become director of research for the Southern Baptist Center for Urban Church Studies.

Hadaway, 29, had been data development researcher at the Home Mission Board since 1979.

The center, at the Baptist Sunday School Board, was created by five agencies and six seminaries to assist denominational personnel in conducting research and developing strategies for ministry in urban areas throughout the world.

In his new post, Hadaway will conduct research projects and serve as advisor to seminary professors, foreign missionaries, agency employees and others participating in urban ministry research.

## Joe Heranneys sell business to build churches non-stop

By Anne Washburn McWilliams

"We volunteered for two to four weeks, but we loved it so much we wanted to do it all the time!" Hence, Joe and Catherine Heranney of Hollandale sold their H and H Construction Company to one of their sons, and went to work full-time as volunteer church builders.

Joe had been in the construction business for 20 years. In church building, he supervises crews, what help, but he does a lot of the actual work, too. "For many years, I sat in an office and held a pencil. Now I can hardly wait to get some tools in my hands and get started working with my hands," he said. And he never wants to leave until a job is finished.

He and his wife rented out their new house in the country near Hollandale, and left a newly planted garden to live in their trailer, which they usually park in churchyards. They provide their own living expenses, and work without pay. Both enthusiastically express the joy they have found in thus serving the Lord and others.

Since 1977 the Heranneys have traveled twice to Pawnee, Okla., spent three winters in the Phoenix, Ariz. area, worked six weeks at a Mississippi church, and a summer in Thoreau, New Mexico. Now they are leaving for a summer in

Joe, a professional contractor, has become so adept in the church building ministry that he is now also one of 10 or 15 volunteer consultants who work with the Home Mission Board under direction of Bill Wilson. These consultants travel to various churches to offer advice, outline building plans, and estimate costs. They meet once a year in November to compare notes. Joe has flown to Oregon, North Dakota, Nevada, and other states to consult with church leaders.

In 1977 the Heranneys retired, and took a camping trip around the U.S. "We wanted to do something in retirement that would be worthwhile to others as well as to ourselves," he said.

An article in the Baptist Record about Campers on Mission started him thinking they might combine camping with witnessing opportunities. Then Catherine read an article in a WMU magazine that told about volunteer church builders. "That is just what I want to do!" Joe realized. "The Lord directed," he said. They wrote the Home Mission Board, and offered their services.

Another Hollandale couple, Thomas and Faye Keith, also volunteered (see accompanying story).

Their work began in 1978 with an Indian church in Pawnee, Okla. This church had partially burned. Joe and Thomas repaired the burn damage and built a fellowship hall. Later they returned and constructed additional educational space.

During three winters in Arizona, and around Phoenix, Joe worked in



Catherine and Joe Heranney

ditorium and fellowship hall, from the ground up.

Three years ago the Thoreau church had 30 members; it now has 100. The pastor, Jack Terrell, earns most of his living by teaching school, since the

church can only afford to pay him a small amount. When the new building was dedicated Sept. 28, 1980, the architect said, "I was afraid when I heard this would be done by volunteers, but these people worked harder

and did a better job than any profes-

sional builder I've seen."

In Larned, Kansas, this summer the

Heranneys expect to oversee five groups who will build a church. A group from Tylertown, Miss. will get the foundation down. Volunteers buy their own groceries. Catherine helped last summer with the cooking for groups and taught in backyard Bible studies.

In Thoreau, a groceryman, not a Christian, was so impressed that volunteers had gone 1,200 miles to help build the church that he furnished some of the groceries free.

"I like to work with people," Joe said. Last summer a man who lived near the Thoreau church came across the street and asked him what he was doing in New Mexico. Later the man returned and offered to help. After they'd worked and talked for a while, the man said in a surprised tone, "You are just like us!"

Joe Heranney was born in New Jersey, and his wife was born at Delta City, Miss. They have lived in Hollandale for many years and are members of Hollandale Baptist Church. Their three sons and one daughter and nine grandchildren live in Hollandale, Miami, and Texas.

"You can't really understand the need of those small churches in the West until you've been there," Catherine said. "They buy their own building material. Sometimes it's hard for them to get the land, for it's expensive." She added, "They are struggling. If a church only has 50 or so members, it can't afford to pay a pas-

tor much, so often the pastor must work at another job."

"Sometimes," she said, "when residents see volunteers come all the way from Mississippi, they think, 'This church must be important. I'll help, too.'" For instance, the two of them drove to Goldfield, Nevada, a mining town. "They told us we were an answer to prayer," Joe said. While he was preparing a cost estimate and making suggestions for a building project, a local man heard about his being there and came to excavate the land free. Another arrived, to give his carpentry skills. (One day a week the Goldfield pastor drives 200 miles to another town to preach for a group that has no pastor.)

Joe and Catherine Heranney like what they are doing and don't want to stop. "I had always put my work ahead of the Lord's work," he said. "Now I have come to realize more what being a Christian really means."

## MBC budget...

(Continued from page 1)

are now four years into it. We have taken on ambitious projects in an effort to do our part in meeting that Bold Missions goal of witnessing to everyone in the world before the end of the century. If we are to do that, our money will have to match our goal," Kelly concluded.



Thomas and Faye Keith

## Keiths travel to fill needs that they read about in the Record

Thomas and Faye Keith sold their department store in Hollandale and retired about the same time that Joe and Catherine Heranney retired (see story above).

"We read in the Baptist Record," said Thomas, "a Brotherhood story telling about the need for volunteer church construction workers." As a result, the Keiths also notified the Home Mission Board of their willingness to serve. Since 1978, they have worked on practically all the same projects that the Heranneys have worked on. They also travel in a trailer.

In the winter and spring of 1981, the Keiths worked at Florence, Ariz., in the Phoenix area, for nine weeks, to build a fellowship hall.

Thomas is an electrician. "And I do a little of everything," he said. "Thomas was in the Signal Corps," Faye recalled. "After he got out of the service he did electrical wiring for a year or two. And once we owned an electrical supply store for a short while." Afterward they owned a department store, and he never did any more work as an electrician. "But now I know why I acquired that particular skill," he said. "The Lord knew then that I was going to need it now!"

Faye has done visitation for revivals at building sites and helped with cooking for building crews. "I even paint and sand doors—or do whatever comes to hand!" she laughed.

Truman Webb, a retired association missionary, is pastor at Florence, Ariz. Under his leadership that church has grown from six to 50. "He is an outstanding, dedicated pastor," Thomas said. "And seemed so appreciative of what we did," his wife added.

A lot of "snowbirds" live in Florence, they said—retirees and others who go to the warmer climate to get away from the snows of winter. Pastor Webb holds a preaching service in a resort community of "snowbirds" Sunday mornings at 8:30. "He has to have two sermons ready on Sundays," Thomas said with obvious amusement, "for often the 'snowbirds' would hear his early sermon at the resort and then come to the church to hear him too." The "snow

# Pastor gets doctorate at 78

(Continued from page 1)  
one mule for collateral. He made the downpayment and had 21 years to pay off the note. He paid it off in only seven years and now has 280 acres in north Madison County, north of Jackson, where oil companies have already dug several test wells.

He said the insurance on the land was due once and he only had a dollar. He sold some sweetgum trees for barrel staves for a man who gave Durham the profit—which he used immediately to pay the insurance.

Another time he was about to lose his place and the land bank manager impressed by his nerve in trying to find cash, paid the bank note out of his own pocket and arranged for an oil lease to cover it. "I gave him one thirty fifth of the mineral rights," said Durham. "To say thank you verbally don't mean nothing."

He bought a cow on the installment plan—for a dollar a week—for 20 weeks. He said that cow and her in-

crease brought forth 25 head. He went into construction and by 1949 he was foreman of a crew with both black and white men on it. He retired in 1969 from the T. L. James Construction Company out of Ruston, La. He said he was called one of the best cement finishers around.

All 10 of his children finished high school and two went to college. His schooling at Mississippi Baptist Seminary came because "I had prayed for the time I'd retire and study God's Word the way I should," he said.

He registered at the seminary in 1970 and "threw myself open for knowledge," he said. He completed coursework for a bachelor of theology, a master of theology, and now completed the doctor of ministry degree.

He is dean of a seminary extension which operates out of the church he has been pastor of for 15 years, St. Peter's Missionary Baptist Church in Morton Holmes Carlisle, Scott County director of missions is a teacher there.

## Devotional

### Why go to church?

By Billy G. Johnson, pastor, Dixie Church, Hattiesburg

Hebrews 10:25

The writer to the Hebrews gives us an encouragement which each Christian needs to heed. There are those who say they see no reason for going to church because they get no good out of it. Others say they can be just as good Christians staying home listening to the preacher on television as by attending church. William Temple once said that if a man used either of these excuses, "He has been going to church for the wrong reasons." To be honest, one must admit that there have been times when he has gone to church for the wrong reasons, to be seen; to get rather than give; to enhance one's own standing in the community, and others.

The truly dedicated Christian, however, will go to church for more spiritual reasons. He will go to church to receive a message from God. This will mean that sometimes he will hear things which are not pleasing to him. He may be made to see a gap between what he should be doing and what he is actually doing. A Christian wants to know God's will and direction for his life, and church is one place where he can find this.

Most people go to church to receive comfort and encouragement. Every Christian faces so much discouragement, so many temptations, so much sorrow, so much loneliness. These are common denominators in every life. The church can be a refuge from the storms of life. It can be a place of quiet solitude which will help the Christian put his life in proper focus. The psalmist spoke of his misunderstanding of God's ways of dealing with believers "until I went into the sanctuary of God" (Psalms 73:14). Going to church helps us view sorrow, temptations, and trials from a proper perspective.

Furthermore, the believer will go to church to be challenged. He not only needs "the pat on the back," but he also needs the tug which pulls him forward toward higher achievements. Each time one goes to church he should be able to leave with a greater determination to do a little more, to walk a higher road, and to live a little closer to the Lord.

Going to church should be the peak of the week for every Christian. Let us "not forsake the assembling of ourselves together."



Johnson

# SCRAPBOOK

### Hey, remember me?

Hey, remember me?  
I was there every time you fell  
and scraped your knees in play.  
I was there when you climbed to  
the very top of that big oak tree.  
I was there when you were ridiculed  
for being the smallest of the group.

Hey, remember me?  
I was with you the first time  
you went to school.  
I was there cheering when you  
played your first ball game.  
I was there every day hoping to  
help you any way I could.

Hey, remember me?  
I was there every time you needed

### Summer morning

Strolling down the garden path  
In the early morning of summer time  
Among God's creation of pretty flow-  
ers,

Where the fallen dew lingers  
Until a sunbeam comes beaming down  
And wipes away the dew like tear-  
drops,

I stoop to smell a sweet scented rose.  
The brightly painted cock's comb is  
always there,

Elegant yellow daisies stand, bold,  
Prickly pears add their bit of charm,  
too

A row of sunflowers grows tall;  
Maybe a little humming bird will flit  
by

Sucking sweet nectar from every  
bloom.

Day lilies bloom day by day  
Dahlias blossom in red, yellow, and  
white

And the graceful banana stalk grows  
so erect

Its leaves spread like flying geese.

The stately old apple tree stands by  
With its shade, to offer

Mellow fruit to eat.

The day came and the day is gone,  
Then another morning comes, another  
dew,

All over again.

—Doris Tarver  
Rt. 5, Box 279B, Oxford

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preach, unless you preach as you walk.

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## Just for the Record



Wahalak Church, Kemper County, recently held a note burning ceremony celebrating the final payment of debt for its new church building. Under leadership of O. P. Moore, former pastor, the members broke ground for the building in

November, 1979, and dedicated it debt free in June of 1980. Members subsequently borrowed money to install central heat and air conditioning. Now, less than a year later, they have paid this debt. The present pastor is R. L. Hunnicutt.



Harmony, Union County, near New Albany recently had its first Actees' coronation ceremony. The theme was, "This is Our Day." Queens crowned were, left to right: Lisa Frazier, Debbie Barnes, and Sherry Thomas. Red roses were provided by the WMU, Mrs. Chesley Hale, director. Actee leaders are Mrs. Chris Heaton and Mrs. Bob Heaton.



Midway Church, Vardaman, in Calhoun County, presented Bibles to each of the 12 who made professions of faith during the spring revival. Donald Dunahue is pastor.



Jones County Junior College BSU has selected for executive council for the coming year: Ronney Joe Webb, Morning Watch; Terri James, mission chairman; Randy Sims, president; John Sumner, director; Cynthia Brogan, secretary/publicity; Jerry East, noonday; John Mars, evangelism; Coach Rivers, advisor; Mona Buckalew, intramural; Loleeta Phillips, social; Jennie Mathis, vice-president; Shirley Wilcox, BSU secretary; Floyd Biglane, puppets/lounge chairman.

## Sex discrimination suit filed against Belmont

NASHVILLE, Tenn. (BP) — Anne Russell, an English teacher at Belmont College, has filed an \$850,000 lawsuit against the school claiming sex discrimination and harassment.

Russell was hired for the 1979-80 school year, but her contract was not renewed, she charges, because the college "wished to fill the position with a man."

Named in the suit are J.M. Gallo- way, chairman of the education department; Glenn Kelley, former dean of the college; Anderson Clark, former English department chairman; and Herbert Gabhart, college president.

In addition to the complaint of employment discrimination because of her sex, Russell also charges she was subjected to sexual harassment by Clark and that the administration failed to respond to her complaints. Clark left Belmont last year and is teaching in Korea on a Fulbright fellowship.

After meeting with the college's attorney, James Guenther, Gabhart issued the following statement: "Belmont College is a Christian college and operates on every occasion to the best of its ability in conformity with the

highest moral and ethical principles of our faith. It does not practice nor condone sexual discrimination or harassment. The college will do its best to present the full truth in all matters in the courts."

## Lebanon missionaries . . .

(Continued from page 1)

missionary parents remain in the downtown area to shop. But this type of quiet day is just as likely to provoke a case of "war nerves," King says, as a day of aerial activity and antiaircraft fire.

Missionaries have drawn up evacuation plans, but so far they are not planning to implement them even though the U.S. State Department has asked Americans in nonessential roles to pull out.

Lanell Barnes, wife of mission chairman Emmett Barnes, reports that the missionaries are remaining in Lebanon for now, "waiting and wondering just like everyone else." With Syrian and Israeli forces being drawn increasingly into the fray and with the

threat of an all-out mideast war if the mission of U.S. Envoy Philip C. Habib fails, the missionary stance remains flexible.

The decision to evacuate is left largely to individual missionaries as is the rule in any of the world's "hot spots." Missionaries and Southern Baptist Foreign Mission Board officials say that opportunities must be weighed against risks.

In making the decision to remain thus far, King says, "We feel comfortable being here and so far we are not a burden to anyone nor causing problems for anyone — on the contrary, we feel that we can be of positive help to the people of Lebanon during this time of trial."

Thursday, June 11, 1981

BAPTIST RECORD PAGE 7

## Baker, others oppose bills denying federal court role

By Larry Chesser

WASHINGTON (BP) — A Southern Baptist constitutional specialist joined other religious and civic leaders in denouncing as "dangerous" and "unconstitutional" proposals before Congress to remove federal court jurisdiction in cases involving abortion, school prayer and busing.

John W. Baker, general counsel and director of research services for the Baptist Joint Committee on Public Affairs, told a press briefing that he was concerned about the constitutionality of the proposals which he described as a "quickie" way of changing the Constitution without going through the constitutional amendment process.

Citing Baptist commitment to church-state separation, Baker noted opposition by the Baptist Joint Committee and its member bodies, includ-

ing the Southern Baptist Convention, to efforts in the last Congress to remove Supreme Court decisions is not new. Sixty such bills were introduced between 1953 and 1968.

The Southern Baptist Convention has a long-standing opposition to state-mandated prayer in public schools, a position reaffirmed at its 1980 annual meeting in St. Louis.

In a related development, two Southern Baptists joined a coalition of more than 55 organizations pushing what it describes as "voluntary" prayer in public schools, but what critics insist is state-mandated prayer. Members of the group, called Project Prayer, include Claud Logan Asbury, pastor of Parkville Baptist Church, Baltimore, Md., and William Powell, editor of Southern Baptist Journal, a monthly newspaper not related to the Southern Baptist Convention.

Though more than 20 proposals to limit or remove federal court jurisdic-

## Jones County JC commissions summer workers

The Baptist Student Union of Jones County Junior College held a commissioning service for five summer missionaries and five other youth workers at First Church, Ellisville, May 3.

Those commissioned were Tracy Simmons, missionary to Grand Canyon, Arizona; Jennie Mathis, missionary to Maryland; Melanie Herring, counselor at Camp Garaway; Donna Shoemaker, counselor at Camp Garaway; Gina Browning, missionary to California; John Mars, missionary to Alaska; Paul Sloan, counselor to Central Hills; Troy Gibbons, missionary to Hawaii; and Ronny Joe Webb, youth director at Second Avenue, Laurel. John F. Sumner, Jr., is BSU director at Jones JC.

## L. A. Smith, pastor, dies

Louie Arthur Smith, pastor of Gladning Church in Mississippi Association for almost 18 years, died May 18 in Beacham Memorial Hospital, following an illness of five days. He was 63.

Services were held at Gillsburg Baptist Church Wed., May 20, at 10:30 a.m. and at Hartman Chapel (an Eastern Star service) at 7 p.m. T. H. Maxwell of Summit and Joseph L. Small of Gillsburg officiated.

Smith was born Sept. 18, 1917, in Birmingham, Ala., and was ordained to the ministry at Gillsburg Church, Gillsburg, Miss., Oct. 29, 1961, on his 44th anniversary. In addition to serving as full-time pastor of the Gladning Church, he was a retired carman for the Illinois Central Gulf Railroad (he worked with the railroad 40 years). He was active in many church and community organizations.

Survivors include his wife of 42 years, Mrs. Rosie Newman Smith; four sons, Larry Wayne of Walker; L. A. Jr. of Brandon; Randall, Wiggins; and Charles Raymond, Eddington; two daughters, Mrs. Herl (Katherine Marie) Lindley of Memphis, and Mrs. Phil (Mary Cyula) McGhee of Watson; one brother; one sister; 17 grandchildren; and two great-grandchildren.

## Supreme Court faces new . . .

(Continued from page 1)

tion of the law exempting only those churches and church-related groups raising more than half their funds from members violates the Constitution. At the same time, the Court of Appeals rejected the lower court's finding that the law as a whole as applied to religious organizations violates the First Amendment.

Supreme Court justices now must untangle the web of conflicting views from those two lower courts and decide the basic question of whether the Minnesota exemption unconstitutional favors some religions over others. The case will be heard over for full argument in the high court's new term beginning in October.

Drinking doesn't drown sorrow; it only irrigates it!

In the old days, when a young man started sowing wild oats, father always started the threshing machine.

## Lottie Moon totals \$44.7 million, 99.3 percent of 1980 goal

RICHMOND, Va. (BP) — Receipts for the 1980 Lottie Moon Christmas Offering for foreign missions totaled \$44,700,339, or 99.3 percent of the \$45 million goal.

When the books closed on the 1980 offering May 31, the total was \$4.1 million above the previous year's contributions. Additional funds received after the official closing count toward the 1981 goal of \$50 million.

The Lottie Moon offering provides one-half of the board's budget. This was the first year the Foreign Mission Board included the entire Lottie Moon goal in the budget. Missing the goal by approximately \$300,000 will require adjustments.

"Since we have budgeted the entire amount, we will have to either cut back

on the budget or seek other sources of income to provide the amount that didn't come in," Parks said.

"Our denominational program is described by many as not being a faith operation," he continued. "Yet, to base one-half of your budget on one offering does involve a considerable amount of faith."

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# Bible Book Series

## David, a fugitive from Saul

By Gordon H. Sansing  
Pastor, 1st, Pontotoc  
1 Samuel 21:1-26:25

Saul's jealousy and hatred of David increased. Because he saw David as a threat to himself, David became a fugitive from the court of Saul. But David's absence was not enough to cool the hate of Saul. He wanted to be rid of David completely and thus began an effort to find and kill him.

David had shown nothing but loyal devotion to Saul. Blinded by jealousy and hate, Saul saw David as a threat to his security as king. Thus David fled from Saul. These chapters contain a record of Saul's pursuit of David and David's experiences as he avoided Saul's wrath.

### 1. David pursued by Saul (23:14-15)

When Jonathan told David of Saul's feelings, David left Saul's court in haste. He went to the priest, Ahimelech, for food and also received Goliath's sword. He escaped Achish, king of Gath, by acting like a madman. From there he made his way to Adullam where he gathered and trained an army of about four hundred men.

At Keilah Saul saw an opportunity to engage David in battle. David heard of Saul's plan and sought a word from the Lord. The contrasting life-styles of these two men is again apparent. Saul is driven by his own selfish sin while David seeks a word from God. God delivered David by sending him into the wilderness around Keilah in the region of the Dead Sea.

David remained in the wilderness of Ziph, south of Hebron, where he lived in caves. "Saul sought him every day." There seemed to be no way of convincing Saul that David was not an enemy. Day by day over a period of time Saul pursued David.

"But God did not deliver him into his hand." God led David and provided for him and his men. The idea that God was in control, and David was safe.

David became aware that Saul had now come to the wilderness of Ziph at Horesh to kill him. In the meantime Jonathan learned of David's hiding place and went to encourage him in God." Again there was a covenant made between these two men. The bond of friendship was strong, seemingly unbreakable.

### 2. David betrayed by the Ziphites (23:19-20,24)

Saul's futile pursuit of David continued. Again David's place of hiding was betrayed, this time by the Ziphites who came to Saul. Just why, they

wanted to aid Saul is not known. Perhaps they feared the consequences of David hiding in their land.

However, information flowed two ways. David was also told of Saul's presence in the land. Therefore, he and his men moved south into the wilderness of Maon. Seeking to avoid an encounter, David put more distance between himself and Saul.

Just as Saul began to carry out his strategy aided by the Ziphites, word came that the Philistines had invaded Israel. David's plight was grave. He was counted as a rebel and hated by the king who had once been his friend.

After Saul's encounter with the Philistines, he resumed his chase. He learned that David had moved to Engedi near the Dead Sea. Here, in a large cave, David had the opportunity to kill Saul but would not.

### 3. David avenged by God (25:39)

Chapter 25 begins with the report of Samuel's death. Then the writer returns to David who has journeyed to Paran. Here David and his men encountered a wealthy sheepherder named Nabal. David had been kind to Nabal's shepherds, having taken nothing from them during his flight from Saul. David asked Nabal for wages because he had provided protection for his men and his sheep. The request was, "Please give whatever you find at hand to your servants and to your son David."

Nabal refused and treated David with contempt as if he were a runaway slave or a political refugee. David prepared for battle to seek revenge against Nabal. Nabal's wife, Abigail, heard of her husband's abusive language to David. She heard the testimony of her husband's shepherds as to David's protection of them. Abigail then intercepted David and interceded for Nabal. Later she told Nabal what she had done and the shock of it killed him.

When David heard of Nabal's death, he realized how God had used Abigail. He had in his heart the desire to kill Nabal and would have if Abigail had not come to him. David then saw Nabal's death as revenge. God had held David back from doing this evil. David perceived that the Lord had "returned the wickedness of Nabal on his own head." Then David sent for Abigail, and she became his wife.

This entire episode reveals the presence of God in David's life. God was guiding and protecting David. He was moving David toward the fulfillment

of his purpose.

### 4. Saul spared by David (26:5-8,9)

Saul resumed his pursuit of David assisted by the Ziphites. With 3,000 men, Saul came after David. They pitched camp at Hachilah. Through spies, David learned of this encampment and came personally to check the layout.

David surveyed the camp, locating Saul's position in the camp. He then found Abner's tent, for he had the primary responsibility of protecting the king. Surrounded by soldiers, Saul received maximum protection in the camp.

David and Abishai, his nephew, returned to the camp of Saul in the night.

Saul and his soldiers were in a sound sleep as David and Abishai came into the camp. Abishai interpreted this as God's delivering of Saul into David's hand and wanted to kill him.

But David refused to lift his hand against God's anointed and for a second time allowed Saul to live. David feared the Lord and would not take this matter into his own hand.

David would, however, let Saul know that he had been in the camp. He took Saul's water jug and spear as proof. David exercised restraint with Saul even though Saul chased him with an evil purpose.

Let it be seen in this study that God's hand was upon David and David sought God. Saul was distracted by evil and failed. David sought God and followed patiently His leading. May that lesson be learned so that it becomes applicable for our living.

## Jordan to head N. Greenville

**GREENVILLE, S.C. (BP)** — James Daniel Jordan Jr., head of the history department at Georgia Southern College, will become president of North Greenville College, effective Aug. 15.

Jordan, 48, succeeds George Silver who resigned a year ago. He is a graduate of Furman University, Southeastern Baptist Theological Seminary and Duke University. He was a Fulbright Fellow at the University of Strasbourg, France.

Before going to Georgia Southern in 1969, Jordan taught at Mars Hill College for five years. He was pastor of Calvary Baptist Church, Newton, N.C., before he began teaching.

**Strengthford Church, Wayne County, recently ordained Joe Busby as a deacon.**

**Trinity Church, Clay Association, ordained Stanley Ballard to the gospel ministry on May 17. Ronnie Estes is the Trinity pastor.**

**New Salem Church, Lowndes County, will ordain three deacons during June—James D. Smith, Marion Burdin, and Roy McCullough. Arnold Davis is pastor.**

## Names To The News . . .

E. Cecil Blackwell, retired pastor who is a member of First Church, Tupelo, is available to interim pastorate, supply preaching, or evangelistic work. He may be contacted at 1708 Forrest St., Tupelo, MS 38801 (phone 642-4491). Blackwell served as pastor of seven churches in Mississippi. In 1966, the church where he was pastor was in the state's top 25 in baptisms.

In 1980, he completed seven and one-half months as interim pastor of Calvary, Holly Springs. During that time the Sunday School average attendance increased from 36 to 54 and the monthly offerings through the Sunday School increased from \$289 to \$495. Emmett Jarrett, chairman of deacons, said, "Calvary has a membership of 256; however, had begun a downhill slide. With God's help we are growing again in attendance as well as in love and fellowship. We feel that Brother Blackwell helped Calvary considerably in this growth."

**Perri Kinsolving, foreign mission volunteer, and member of the Indian Church in Jackson Association, has been assigned summer mission work in New Castle, Calif., by the Home Mission Board. She was graduated from USM May 6 and left for her assignment June 4.**

**Pam Bell will be at Forest Church June 12-14 to share through song and Bible study. Friday night, June 12, the young people will have a cookout followed by an all-day retreat Saturday at Roosevelt Park. Sunday morning Miss Bell will meet with all the church youths for a final celebration and time of commitment.**

**Byron Mathis, who has resigned after 23 years as pastor of Calvary, Pascagoula, to accept a position with Zondervan Press, is giving 1,000 books to Jackson association to establish an associational library for pastors, staff members, and church leaders. The executive board of the association has voted to build book cases, and to install a bronze plaque giving the name of the donor.**

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Tracey Peacock, center, daughter of missionaries to Korea, recently received the Olive Haley Hewlett nursing scholarship at MC sponsored by the WMU of First Baptist Church, Jackson. The award is presented annually to a nursing student who is committed to full-time Christian service. Her parents, Mr. and Mrs. Billy Ray Peacock, pictured, were on hand for MC graduation ceremonies. He offered the benediction.

## Simpson team to lead crusade in Montana

**Simpson Association is sponsoring a team of ten volunteers to go to Helena, Mont., to work in East Helena Baptist Mission. The team will consist of H. Glen Schilling, director of missions, and his wife; Ken West, pastor, Poplar Springs; Jim Rickles, pastor, Pleasant Hill (NI); J. W. Styron and H. C. Brooks, Magee, First; Bill McRaney, Antioch; Mrs. Delores Erwin and Sally Sandifer, Harrisville; Terri Barrett, Dry Creek.**

**They will leave June 24 and return July 6. They will conduct five Back Yard Bible Clubs each morning, survey the mission area in the afternoon, and conduct a tent crusade each evening.**

**The mission is sponsored by Calvary Church, Helena, Bob Shaddox, pastor, Helena Valley Church, Caley Ray Nichols, pastor, and the Great Plains Baptist Association. Billy Ferguson is pastor of the mission.**

**The two mother churches will be coordinating the mission effort by the Simpson Baptist team. The monies for the expenses of the team are financed by members and churches of Simpson Baptist Association through the MOM (Money on Missions) fund.**

## Life and Work Lesson

### Confidence for conflict.

By James L. Heflin

FBC, Greenville

Revelation 12:1-6; 14:1, 8, 12-13

Christians have learned to live with conflict. Shortly after the close of World War II, "conflict" started again in Korea. It spread like a wildfire to other parts of the world. Conflicts in Korea, Vietnam, the Mideast, Central America and other areas have kept the world in turmoil almost continuously for thirty years. There is little reason to believe the situation will improve any time soon.

Christians know that these conflicts are but symptoms of a deeper conflict

—lives of men. It is the

surgeon . . . Satan. It is a life and

death struggle for their souls. It began

in the Garden of Eden and will end only

when Christ returns to this earth. Sin

controls people and causes them to do

evil deeds. That is why men and na-

tions are at war. They are at war with

God and with everyone else.

The conflict with Satan occupies a

prominent place in the Book of Revela-

tion. Part of the Christian's readiness

for the end time is his preparation for

that last effort by Satan to overcome

Christ. Satan will make an all-out as-

sault on the church and the saints of

God. The Christian can be confident,

though, that Christ will prevail. We

may stand on that assurance. From

that assurance found in Revelation

12:1-19:5 comes the lesson title: "Con-

fidence For Conflict."

I. The stage is set, 12:1-6

Chapter 12 begins another major di- vision in the Book of Revelation. Following the passages which speak of the seven seals (6:1-8:1) and the seven trumpets (8:2-11:19) John explains the reason for the great hostility about to be unleashed on the church. Satan is about to make his last effort. John de- clares that the outcome is in no doubt—God will be the victor. Surely John's word brought comfort to those persecuted Christians of his day, as they do to us.

The stage was set by the introduc-

tion of the characters in the drama:

John saw a great sign in heaven. There

stood a woman, arrayed in great

splendor, who was almost ready to

give birth to a child (verses 1-2). The

issue of the drama is the woman and

her children (compare v. 17). We may

understand this woman to represent

Israel, the nation about to go give birth

to the Messiah.

The Lamb of God, declared ultim-

ately worthy (chapter 5), stands vic-

torious with his followers. What a vi-

cious! That scene would inspire hope.

The Lamb of God is associated with

redemption and Mount Zion is as-

sociated with deliverance (Joel 2:32).

This Zion is in heaven. The entire

scene takes place in heaven.

II. The lamb appears, 14:1

In order to reassure Christians that

they would prevail in the battle with

evil, John turned the spotlight onto the

Lamb of God (14:1). He (the Lamb)

stood on Mount Zion, surrounded by

144,000 of his own. The sight of the

Devil and the two beasts would arouse

fear in anyone.

The Lamb of God, declared ultim-

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The Lamb of God is associated with

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This Zion is in heaven. The entire

scene takes place in heaven.

The identity of the 144,000 has been

interpreted variously. Some suggest

they are a select group of saints. Ver-

ses 3-5 seem to suggest that they are all